

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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Communications.

ANALOGY.

Original.

In respect to a future state of being, many theologians have endeavored to make use of the principle of analogy to support their peculiar opinions. Those who believe in punishment after death, whether limited or unlimited, are generally much in the habit of assuming this ground as favorable to that sentiment. The believer in future limited punishment, shudders at the thought that God will punish or torment endlessly, any part of his offspring. Yet I never saw an argument from analogy on that subject, but what to my mind proved endless punishment, if it proved any at all, to exist beyond death.

1. The usual process, I believe, is something as follows. Man is miserable here, by reason of transgression, and on the principle of analogy, he will be miserable hereafter, unless he becomes free from sin before he dies. This satisfies the believer in future punishment. The Limitarian takes precisely the same ground, and contends that if a man sins through the present life, he must be punished for it through the future. And in my opinion, if the argument be good in the first application, it is in the last. If the present state, is a just criterion for judging of the future—if we can prove from circumstances that surround us here, what will be our situation in a state of 'untried being,' then we can prove that the members of our bodies, the food we receive, the garments we wear, will all be indispensable ingredients, in our future condition.

But, again. Can analogy even prove an existence after death? Nothing short of revelation can do this. Then how, I ask, can it prove the qualities of that existence? If by a fact existing here, we may safely argue, the same will exist hereafter, we shall make the future altogether such a life as the present. No two are agreed in all things. Analogy, if it can connect the present and future state, will shew that we must differ to all eternity.

2. Another class of theologians, who value somewhat highly the evidence supposed to be drawn from analogy seem to have fallen into similar errors. They do not believe in 'positive misery,' as attendant upon a future state of being. They discard the notion of punishment in the resurrection state altogether; yet they think 'the mind most improved [here] will be susceptible of the highest enjoyment' [hereafter.]

This position, if I understand it, contends for the doctrine of 'no change after death.—As death leaves us so judgement will find us.' Here, I would respectfully inquire of the advocates of this sentiment,

1. Whether idiots, will commence a future life, just where they shall have left off in this.—Where in the scale of 'susceptibility,' will such minds appear?

2. What will be the condition of 'little children?' Thousands die, before making (to all appearances) the least improvement. Will their happiness hereafter be according to their advancement here?

3. If a man die while attempting to kill his fellow man, does not this doctrine intimate, that on the ground of analogy, he will appear in the 'resurrection state' in the same moral character, and therefore possess a murderous disposition in the kingdom of God?!!

But if it be said, that the resurrection shall change 'this vile body' or being from a murderer to a saint, I ask if it shall not effect the same for all the dead? And if the resurrection does produce a change, in what respect, can the present state be analogous to the future?

Lastly. If the same difference that we now see between one man and another, is to obtain in an existence beyond death, I shall contend on the ground of analogy, that the want of happiness there, will in effect be 'positive misery.' The very fact that there is a difference in this life, is cause of 'positive misery' to those whose minds are least 'improved.' Analogy says, therefore that different degrees of happiness will produce suffering in heaven; but Jesus says, concerning the subjects of the resurrection, that 'they are equal unto the angels.'

Dudley, June 15.

J. E.

FREE AGENCY.

Original.

Much has been written about free agency. At present I wish only to ask its advocates a few brief questions. Is man free to do any thing but what God chooses?—to act but in accordance with God's will? Does he possess a freedom by

which he can frustrate any of the divine purposes?

Does not God foreknow future events? Could he foreknow them unless they were certain to be? According to such foreknowledge, then, is man able to do what God foreknows will not be done? Can an event be foretold unless it be certain, and who can establish the certainty of events but God only? If God established all—including human actions—did he not do it according to his choice? Is man free then to do contrary? If God be omnipotent would he suffer them to do so? God has given man his powers, and God has purposes, Has he given man a power by which he can frustrate them?

Again, is not God infinitely happy, and could he be so, if man were constantly performing actions contrary to his desire, or had an ability to defeat his purpose?

God by his prophets has foretold events depending on human agency—would not the supposition that men could act contrary to his will destroy all faith in prophecy? And if men could frustrate one of his purposes, could we at all depend upon his promises? In short does not the notion of uncontrolled agency destroy faith in revelation of the future? If man be able to do that which God does not choose, is it certain God will be able to effect his designs in relation to man's final destiny.

D. H.

PRAYER BOOK.

Original.

Messrs. Editors—I learn from the Inquirer and Anchor that Rev. Mr. Rayner contemplates publishing a prayer book, for the use of the Universalist denomination. I hope the day is far distant when any preacher of Universal reconciliation will be obliged to read a prayer, or learn from any book, save the Bible, what he must ask for when he prays to God.

I cannot see the subject in the same light that Br. I. D. W. has presented it. When we speak before a public assembly, 'we must have our words fitly chosen,' for man looks at our performance; but God looks at the heart; and a feeble petition, poorly expressed, yet coming from a contrite spirit, is precious in his sight. We read in the Bible of one man, who, in his prayer, 'chattered like a crane or swallow,' and so far from rejecting his petition because the words were not 'fitly chosen,' and eloquently uttered, the Father of all mercies listened to his supplication and 'added to his days fifteen years.'

From the formalities of a Prayer book, may we ever be delivered; at least so prays

M. H. S.

MINUTES

Of the proceedings of the Hudson River Association, at its extra session held in New-York, June 10th, and 11th, 1835.

The Council met in the Orchard st. Church on Wednesday morning, and after uniting in prayer with Br. T. J. Sawyer, BENJAMIN ELLIS, was chosen *Moderator*, and SHALER J. HILLYER, *Clerk*.

Delegates from several Societies were present and took their seats: when

It was moved that all members of Universalist Societies and all ministering brethren present be invited to take a seat in this body.

Granted requests to receive the Universalist Society in North Salem, and the Universalist Society in Newark, N. J. into the fellowship of this body.

Brs. Williamson, Le Fevre, and Hillyer were appointed to receive requests for Letters of Fellowship and Ordination.

Met in the afternoon according to adjournment. Prayer by Br. Williamson.

Heard an Address from Br. Le Fevre, relative to the condition of our cause within our territorial limits, and listened to items of information well calculated from their very flattering nature to encourage our hearts.

After the most mature deliberation it was unanimously

Resolved, That the Hudson River Association be divided so as to make two Associations within its territorial limits.

Resolved, That with a view to carry into effect the preceding resolution, this Association set off so much of its territory as lies south of the south line of Greene and Columbia counties, under the name of NEW-YORK ASSOCIATION, to be governed by a Constitution, the societies therein shall adopt, in accordance with the Constitution of the N. Y. State Convention.

Resolved, That the New York Association holds its first session, in Newark N. J. on the third Wednesday and Thursday in October 1835.

Resolved, That a committee consisting of Brs. Sawyer, Le Fevre and Hillyer be appointed to draft a Constitution for said Association, and report the same at its first session.

Br. S. J. Hillyer was appointed to deliver the occasional sermon before said Association at its first session, and Br. C. F. Le Fevre, his substitute.

The Committee on Fellowship and Ordination reported that they had received a request from the Society in Newark, N. J. that Br. L. C. Marvin should be installed as its pastor. Voted that the request be granted.

The following Preamble and Resolution were unanimously adopted.

Whereas, The General Convention of Universalists at its session in the year 1817, passed a resolution, disapproving of the use of ardent spirits; and whereas, the Convention of this state and many of our public bodies have passed similar resolutions; and whereas this Association has not in its associate capacity given a formal expression of its opinion; therefore

Resolved, That the members of this Council are still as we have been friends to temperance in all things, and that we will continue to use all honorable means to suppress the use of intoxicating drinks, and to promote that strict temperance which the Gospel requires.

Br. Sawyer was appointed to prepare the minutes of the proceedings for publication in the Messenger and Universalist, and the Inquirer and Anchor, and accompany the same with a Circular Letter. Adjourned.

B. ELLIS, *Moderator*.

S. J. HILLYER, *Clerk*.

MEMBERS OF THE COUNCIL.

Ministers present.—I. D. Williamson, Albany; M. B. Newell, Schodack; W. Whittaker, Hudson; S. J. Hillyer, North Salem; L. C. Marvin, Newark, N. J.; C. F. Le Fevre, S. C. Bulkley, T. J. Sawyer, New York; W. West, Philadelphia.

Lay Delegates.—S. Van Schaack, E. Murdock, Albany; J. Braman, R. Frisbee, Duaneburgh; D. Lavin, Amsterdam; J. Agate, E. Scofield, Mount Pleasant; A. P. Ely, Newark; S. Gage, G. R. Crary, B. Ellis, New York; J. Adams, Charlton.

ORDER OF PUBLIC SERVICES.

Wednesday Evening.—Prayer, S. J. Hillyer, Sermon, L. C. Marvin, text 1 Tim. iv, 10; Prayer, S. C. Bulkley.

Thursday Morning.—Prayer, W. West; Sermon, M. B. Newell, Text Gal. i, 11; Prayer, W. Whittaker.

Afternoon.—Prayer, L. C. Marvin; Sermon, W. West; Prayer, by the same.

Evening.—In Greenwich Church, Prayer, S. C. Bulkley; Sermon, I. D. Williamson; Prayer, by the same.

CIRCULAR LETTER.

To the Universalists within the limits of the Hudson River Association.

Brethren. In the good providence of God we have been permitted to hold another session, marked by that uniform harmony and affection which have hitherto characterized our meetings.

The business which chiefly engrossed the attention of the Council, and for which this session was held, was the proposed plan for dividing the Association. Experience had proved that with our extent of territory, a general representation of our societies was not to be expected. The Hudson River Association embraced all the counties bordering on the Hudson River from the Atlantic to lake Champlain, together with Schoharie, Schenectady and Montgomery cos. Long Island and Staten Island, as well as Sullivan county, and a part of New Jersey also naturally fall within the limits of this Association. This gives a great extent of territory, and one which although traversed by the Hudson River appears too large for the convenience of our religious body.

It has been found that frequent sessions of our smaller bodies are attended with beneficial results. It is good, as well as pleasant for brethren to meet together. Our Societies likewise are anxious to have sessions of the Association every few years in their immediate neighborhood. This reasonable desire it has been impossible to gratify. But by a division of the Association these meetings will be doubled, and good we doubt not will be done.

The subject however, was one of considerable importance and we gave it the most deliberate consideration. The recollection of our harmony and prosperity for the last five years rendered it not only unpleasant but difficult to sunder the ties that

had so long united us. But in severing the bonds of our Association we did not feel that we were breaking asunder the bonds of Christian fellowship and affection. The measure we adopted for our mutual benefit and the advancement of our common cause. No root of bitterness had sprung up to injure our peace. No spirit of rivalry had crept in to struggle for the mastery and oppose brother to brother, or to excite one section of our territory against the interests of another. We have lived in peace, in peace have we divided, and it is our mutual prayer that the same union and prosperity may attend both bodies as has for years past marked our course.

The Hudson River Association, as will be seen, now embraces so much of its former territory as lies north of Ulster and Dutchess counties, and is made up of the counties of Green, Columbia, Rensselaer, Albany, Schoharie, Schenectady, Montgomery, Saratoga, Washington and Warren.—The New York Association embraces the counties of Ulster, Dutchess, Sullivan, Orange, Putnam, Westchester, Rockland, New York, together with Long Island and Staten Island with the contiguous parts of New Jersey.

Two Societies were admitted into the Association, North Salem, and Newark, N. J. Our cause is represented as uncommonly prosperous within the limits of this body. We only need two or three more efficient laborers in the vineyard to witness greater and more rapid changes. The spirit of opposition is evidently on the decline.—Our numbers are much increased, and our views are becoming better understood and consequently more respected and loved.

May the divine Providence guide us and all our measures in wisdom, make us faithful in the cause of truth, and successful in our labors to advance its interests and finally bring us off conquerors and more than conquerors through him that loved us. By order,

T. J. SAWYER.

‘NO CHANGE AFTER DEATH.’

The above is an assertion we frequently hear falling from the lips of our opposers, who doubtless think it proof positive of the doctrine of endless misery. They sometimes will condescend to explain themselves, by saying they mean there is no moral change in the feelings and characters of mankind, beyond this life. Well, let us examine it in this light, by other statements which we often hear them making:

1. Do not those who claim to be orthodox, acknowledge that they are great sinners—that perfection is not here attainable by man—that they continue to sin, more or less, during their natural life; and that if God had dealt in strict justice with them, they should long since have been in hell with the damned! Now, making all due allowance for the spirit of pride, hypocrisy and self complacency which characterizes those statements, we must acknowledge that in many instances, they give practical evidence of their correctness. They not only are guilty of impeaching the justice of God in his dealings with them, but are proud, overbearing and censorious; lovers of wealth, popularity and power. They live sinning, and die sinners. If, therefore, there is no change after death they will be sinners to all eternity.—Thus, if their oft reiterated assertion be correct,

they will be endlessly lost, as 'There shall nothing enter into heaven, whatsoever defileth or maketh a lie.' Are their affections now impure, they will remain impure forever. Are their feelings partial, relentless and cruel, so they will continue, would without end. Would they not do well to heed the admonition of the Apostle, 'Happy is he that condemneth not himself, in that which he alloweth.'

But they do expect to be the subjects of a great moral change after death—a change from all the moral pollutions and imperfections of this life, to a state of sinless perfection and spotless purity, in the Kingdom of immortal glory. How will this change be effected after they are dead? Will it be by their own agency, their own works? No, but by the free, sovereign, renovating grace of God. Why then assert that all who die sinners will so remain through the wasteless ages of eternity that there is no moral change after death? Is it not as reasonable to suppose that all sinners will experience this change, by free, unmerited grace, as that one will enjoy it?

2. Mankind are here susceptible of two kinds of moral change. Their affections may be morally improved, or they may be made worse. Or to speak more plain, they may be changed from bad to good, from good to bad; from good to better, from bad to worse. Will not those who make the assertion which heads this article, experience one of these changes after death? Most certainly, if their doctrine be true. But what will be its nature? I will tell you kind reader. It will consist in loosing, or rather exchanging, all the tender sympathies of our natures, the refined sensibilities of our souls; our love of kindred, of friends, of enemies, for the hellish, the fiendlike disposition and feelings which would lead us to rejoice at the miseries of the damned; yea, of our own parents and children, and to sing hallelujahs over their undying groans and immortal agonies. O what a dreadful change is this! And this is the change those expect to experience who assert that there will be no moral change after death. And this change they must experience if their doctrines are true, and they should be saved, and know that their relations are lost, as they could not be indifferent spectators to such sufferings, but must either weep or rejoice, and if they should weep it would not be a state of perfect felicity. But away with these absurdities. Such rejoicing would not be heaven, but hell. No one can ever get into heaven with such feelings, for heaven is not a literal place; but love charity, benevolence, holiness, and consequently, pure, unmixed happiness.

3. There are here degrees of character, from the most pure and perfect, down to the vilest of the vile. We do not esteem all mankind alike virtuous, or alike vicious. There are shades of difference in their conduct and character, from a benevolent Howard down to a cruel Nero. Neither do we rank with thieves, robbers and pirates, all who do not fulfil all the requirements of the moral law. Now we are told there will be no change of character after death. Then whatever character all men here sustained in this life they will sustain to all eternity. David will be in character a murderer, Solomon an idolator, Saul a relentless persecutor, &c. But will there be no change in character beyond this life? Let our opposers answer

this question. They expect to progress in knowledge, in perfection, and consequently in happiness. So the wicked, say they, will continue to plunge deeper and deeper in guilt and misery, as they will forever blaspheme the name of Deity, until one lost soul will experience more torment, in one hour, than it had experienced for ages before, or than all the world had experienced from the creation to the present time. Now if the characters of men change as they advance in sin or holiness, then do our opposers admit a great change in feelings, in dispositions, and consequently in character after death, their assertion to the contrary, notwithstanding.

4. They do not deny that all mankind will experience a great change in the resurrection state. But what will be the nature of this change?—Will it be from natural to natural? no, but from natural to spiritual. Hence Paul says, 'It is sown a natural body; it is raised a spiritual body.'—When mankind are thus changed, they will become 'spiritual.' And all, we are assured, shall experience this change: for, 'We shall not all sleep; but we shall all be changed.' Then will mankind not only obtain the 'victory' over 'the last enemy, which is death,' but over 'the sting of death' which 'is sin, and the strength of sin,' which 'is the law.' This change, being purely spiritual, will be enjoyed by the whole man, because the subject will obtain the victory over sin as well as death. This is corroborated by the testimony of the Apostle else where, who says, 'Know ye not that your bodies are the temples of the Holy Ghost?' Now if those frail bodies were the fit temples for the in-dwelling of the Holy Spirit, how much more so will be those bodies which mankind shall receive in the resurrection? Is it not then absurd to suppose that God will bestow such care upon these 'vile bodies' as to raise them 'in glory,' 'in power,' 'in incorruption,' and after beautifying and etherealizing them, 'like unto the glorious body of Christ,' render them the receptacles for fiends and damned spirits forever? We see then that there will be a change in moral feeling, in character and in constitution, beyond this mortal state.

U. Watch.

SPECIAL DIVINE INFLUENCES.

The following is an extract from the valuable Essay on Divine Influence, in the Christian Examiner.

Our next objection to the doctrine in question, is, that it is derogatory to all just and elevated views of the character of God. It represents him, not as a Being of uniform and unchangeable goodness, but as inconsistent and capricious in the bestowment of his favors; not as the everlasting and ever present Father and Friend of all his creatures, but as partial in the allotment of his goodness, equally in regard to person, place and time. We do not assert, and we are happy not to think, that this is intended by the more intelligent of those who advocate and press the doctrine. But, it is, we apprehend, the necessary inference from it; and it is, in point of fact, the impression which is generally received from it. What should we think of a father of a numerous family, who should at some particular time, and on grounds of preference known only to himself, select from his children one or two individuals, inhabiting some

favoured spot, as the objects of his 'special' favor, and 'pass by' all the rest, with only an ordinary expression of good will, and this, too, without any especial merit on the part of the favored ones, and while all the rest equally desired, and equally sought, and equally labored, and so far as conduct is concerned, equally *deserved* these tokens of his love? Would not this be justly deemed an instance of favoritism? Would it not be considered essentially partial and unjust? But how does it differ from the case before us? The 'special' and peculiar presence of God, in saving the souls of men, is said to be manifested in a certain place, and in the midst of a certain community. That place and that community are considered as being extraordinarily favored. Here it is, for the time, that the 'clouds of mercy' gather. Here it is, for the time, that 'showers of grace' descend. Here it is, for the time, that the 'effusion of the Spirit' is poured out. An allusion, and as it seems to us, an ignorant, or, at least, a scarcely reverent allusion, is made of the day of Pentecost, as if the age of miracles had not passed away, and as if there were the slightest similarity in the circumstances of the two events. The Spirit of God is said to come down 'like a mighty rushing wind.' Thanks are offered for this 'special season of refreshing from the presence of the Lord.' This is declared to be the 'accepted' time, and, it may be, the only accepted time for repentance, at that particular period and place. There must be no delay, no, not for an instant, in taking advantage of this propitious season, lest it pass away, never, never to return, and the sinner then and there be left to hopeless despair. Tidings of its approach and progress are spread over the broad land. It is announced from pulpit to pulpit. It is recognized by thousands of sympathizing spirits in prayer.—Newspapers and tracts take up the intelligence, and send it into every nook and corner of the country. Its heralds are found in the villages and in the town; at the corners of the streets, and around the domestic hearth. Minute chronicles are kept of its duration and results. Individual cases of what are thought to be proofs of its presence are given with a minute and offensive particularity.—Those strugglings of the soul with itself, which instinctively shun all public observation, are brought into open day, and exposed to the common gaze.

The first alarm: the subsequent gloom: the raging of the yet unsanctified passions; the wrestling, as it is irreverently called, of the yet unsubdued spirit with Almighty God; the sinking energies and last throbbings of the spent, passive soul; and then the upward series of the glimmering hope, the brightening joy; the decisive change; and finally, the rapturous, and, may we not say, the presumptuous confidence of pardon sealed, and heaven secured;—all these are recorded, sent abroad, and learned by rote, as examples of the 'special' influences of the Spirit of God. But wherefore is it that this particular spot is thus made, for the time, the resting-place of the ark of safety? None can tell. The blessed boon may have been sought and toiled and prayed for by these very individuals years before, but in vain.—What becomes of the other tens of thousands of communities of Christians, who are not thus 'specially' visited, even of those, too, who sympathize in the same belief, and are divided, it may be, by

a merely arbitrary line of township or parish from the favored one? They are left out of that circle to which the 'special' blessing of God is confined. And wherefore? None can tell. They have sought and toiled and prayed with equal faith and earnestness as those who enjoy the peculiar favor; but it is in vain. They are still left barren, and unrefreshed by these 'showers of grace.' Now, how does this differ from the case we have supposed, of a father selecting a portion of his children, at some particular time and place, as the peculiar objects of his love and care, while all the rest are 'passed by' with only an ordinary expression of his good will? And if this would be considered an instance of favoritism, partiality, and injustice, in the earthly parent, can we avoid a similar inference, shocking as it is, in regard to our Heavenly Father?

LOVE CAN CONQUER.

The subjects of a wise and good and powerful king became alienated in their minds and took up arms against him. When the news reached the king's ears, he marshalled his army, headed them himself and pursued the rebels. As he went out of the city he raised his hand to heaven and swore by him that liveth forever and ever, that there should not a rebel live. When he arrived in full view of the rebel army he found them prepared for battle. The king erected a throne before them, sat upon it and thus addressed his enemies. 'My lawful subjects, why do you rebel against me and my government? When have you discovered any thing in my administration adverse to your peace and happiness? When I came into power I found you in a wretched condition. I pitied your unhappy situation, and my object ever has been to alleviate your troubles. It was this object alone that induced me to accept the crown, and has ever actuated me in all my purposes and designs. You are greatly deceived with respect to my character. I still regard you as ever, and I beg of you to return to your allegiance and become obedient subjects—I will freely forgive you, and receive you with open arms.'

The rebel army were melted into contrition—threw down their arms, fell on their knees and implored forgiveness. The king forgave them all—they joined his army and returned with him to the city. As they entered the gate, the General of the army thus addressed the king. 'What has your Majesty done, with respect to his oath in relation to the rebels! Did you not swear by heaven that there should not a rebel live? The king replied, 'show me a rebel and he shall surely die. I am determined that one shall not live within my jurisdiction. I have one weapon by which I will surely conquer them all. Love is the most powerful principle in the universe—it never fails to effect my purposes. It brings down the most obdurate heart, and I am determined to wield it till my foes are all converted into friends, and transformed into dutiful and obedient subjects, and peace and harmony shall prevail throughout my vast dominions.

Uni. Watch.

THE INFIDELS.

Col. E. L. Finley, a highly respectable member of the Baltimore bar, has addressed a long article 'To our corporated authorities and the

citizens of New York,' calling on us to suppress the infidel meetings at Tammany Hall.—He states that on the previous Sunday evening, while walking in our streets, accompanied by Gen. Williamson, another member of the Baltimore bar, he was led by curiosity to enter Tammany Hall. The following is his account of the meeting:

The door-keeper required of us sixpence each as the price of admission, which we paid, and took our seats on one of the back benches. On looking round, I discovered, that of the audience, which nearly filled the large Hall, about one half consisted of respectably dressed females, of all ages, from the young girl just blooming into womanhood, to the aged matron. Immediately on the left of the pulpit, on the front bench, were seated a number of venerable old men, some bald from age, and others with scanty locks, which had been whitened by the frost of many score of winters: In the rear of them, were a number of persons, with musical instruments in their hands; and nearly fronting the pulpit, was a gentleman in appearance, with a beautiful and most interesting Boy, apparently about five years of age, in his arms, whose youthful glance, appeared to be directed with fascinated influence, to the speaker in the pulpit. The rest of the audience were well dressed persons—many of them youths from sixteen to eighteen years of age. After making this rapid survey, and directing our attention to the speaker, our prepossessions were at once excited in his favor. He was apparently about 25 or 30 years of age: of handsome personal appearance—winning address—musical voice—and exhibiting great powers of elocution. He was passing in review the different systems of Theology of the various sects and nations of the world, shewing much historical research, and evidencing much talent. We were delighted; and congratulated each other on having gone to the Hall. A revulsion of feeling however soon took place, when on his making a practical application of what he had been reviewing, the result of all his facts and reasoning, was INFIDELITY, in its most undisguised, naked and disgusting form.—When he finished his address, which was evidently a prepared one, he resigned his place in the pulpit to an elderly man, of rude manners and most unprepossessing exterior, who read from a book several verses, which were sung by most of the audience—principally by the females—accompanied by the musical instruments.—The same person then commenced and delivered an address, which occupied about thirty minutes, and which, for gross ribaldry, impiety, and the most revolting profanity, was never exceed during the wildest excesses of the French Revolution. I will not enter into the disgusting detail of all he said, but merely state a few of his doctrines. He boldly ridiculed and denied the *Existence of a God*: declared with emphasis that the *Holy Bible was a humbug*, and that all *Professors of Religion* were wily *Hypocrites*, whose sole object was to fill their bellies with beef and pudding. I listened with horror and astonishment—horror that any civilized or human being should openly profess a belief in such doctrines—astonishment that the promulgation of them, should be tolerated in any community. I looked round at the audience. The old men nodded assent even to the most ultra of his doctrines, the females, whose sensitive feelings, and lively imaginations, too often make them the victims

of designing men, listened with avidity, and some of them even responding with a laugh to his grossest ribaldry: a youth of not more than 16 next to whom I sat, in response to some of the doctrines, exclaimed 'that is true;' and the little boy, in the arms of his father, near the front of the pulpit, whose ductile mind and warm infantile feelings were prepared to receive any impression—for good or for bad—with opened mouth, and eyes beaming with interest and intelligence, drank in the polluted stream from the old man's lips.

As soon as the last speaker closed his address, I advanced to the pulpit, and in the mildest and most courteous manner, requested of the two speakers permission to address a few words to the audience, in reply to them. I was refused. I observed to them that it was a public meeting, for admission into which we had paid at the door; that they had stated the only true guide was REASON, and had, in both their addresses, challenged investigations into the correctness of their doctrine; that their doctrines were, to my mind, so blasphemous, and so subversive to the principles of our government, that I was anxious for an opportunity to refute them; that if their doctrines could bear the test of reason, they ought not to refuse investigation. The younger of the speakers then said, 'appoint any day this week; and we shall hear you.' I replied that I was a stranger, and that my engagements required me to leave the city, on my return to Baltimore, the next morning, that their speeches had been prepared with care, and that my reply would be extemporaneous; that I wished while the minds of the audience were warm from the glowing impression of their addresses, to erase the impression, before it had become indurated by time. I was again refused. I appealed then to the old gentleman on the front bench, on the left of the pulpit, who stated that they were Trustees of the Society. They also refused me with much vehemence of manner.—I then turned round and appealed to the audience.—I said to them that I was a stranger in their city, and had been attracted by curiosity to see Tammany Hall, a name associated with Democracy, and with liberty and freedom of speech; that I was from the South, whose citizens, from misapprehension of their character by many of the East, were supposed to be somewhat latitudinarian in their religious opinions; but the doctrines which I had heard that night, were so blasphemous in their character, so demoralizing in their tendency—so subversive of the free institutions under which we lived—so inimical to social order, and so utterly at variance with all my preconceived opinions of religious obligations, and of moral duty, that I was constrained to enter my protest against them; that I had appealed to the speakers and Trustees for permission, which they had refused, and that I now appealed to them, and asked 'will you hear me?' The appeal was responded to from the audience by the often repeated cry of 'hear him.' Before I could avail myself of this permission, I was surrounded by the Trustees, who accused me of disturbing their meeting, and said I should not speak. Up to this time, no violence had been offered;—but whilst mildly remonstrating with the speakers and Trustees about their refusal to comply with the wishes of the audience, a gallant man, one of the Fiddlers, who was safely entrenched behind two rows of benches, struck a blow at me, which, however,

reach me. This was the signal for a tumult. I was seized by the Trustees, whose age and grey hairs protected them from a blow; and, notwithstanding the assistance of my friend, William Williamson, who participated in my efforts, and manfully sustained me through the affair, we were both precipitated over the benches and chairs, with much violence, and soon found ourselves at the bottom of the stairs.—The Trustees, whose head was bald from age and who had been most prominent in the matter, followed us to the street and called the crowd, whom he required to take us into custody. The watch after hearing his statement, refused.—We then requested, as a favor, to be taken before the City Authorities, which he assented to. On our arrival at the Police Office, the Police preferred his complaint against us, and we were committed to our detention. I gave a simple statement of facts, which was corroborated by the corroborative testimony of many gentlemen, who followed us from the Hall, and whose indignation, which the presence of the President and Alderman could scarcely restrain, furnished the best commentary on the whole proceeding. The complaint was promptly dismissed by the Presiding Judge, and we were politely informed that we were at liberty to depart.—*Journal of the Inquirer.*

THE RELIGIOUS INQUIRER AND GOSPEL ANCHOR.

SATURDAY, JUNE 27, 1835.

SUBSCRIBERS TAKE NOTICE.—Our Subscribers are reminded that the time for payment at the advance is rapidly drawing to a close. We mention that those who feel disposed may save themselves a half dollar, and that those who do not avail themselves of our advance terms may have no reason to complain. We are perfectly willing that all those, should defer payment beyond the four months, but we wish them to understand that there will be a rigid adherence to our terms, as published, and that all who do not pay within four months from the commencement of the volume will, without respect to persons, be charged two dollars. City subscribers receive their papers by the carrier one dollar and fifty cents if paid within the time above mentioned, otherwise two dollars. 'Understandest thou what thou readest.'
Ers.

CRISIS OF THE CHURCH.—This is the title of a little book of 36 pages, recently issued from the press, by Rev. Amos A. Bushnell, pastor of the North Presbyterian church, New York City. The object of it is to show that the political and religious crisis of this nation have come to an awful crisis; and on this particular turn which it takes, depends the existence and prosperity of the church—in other words, the doctrines and distinctive character of Presbyterianism. Rev. Amos A. Bushnell, the writer thinks, is now making a desperate struggle—'going among the fervid elements, to command fire to himself.' 'If she fail of this, it will be seen when the great throe is past, or the crisis accomplished, that she is shut out by violence, she has at least fallen out by her own action from any place in the result.'

But whither will she lead?—this is an important

question—into what field will she press, to accomplish the issue and seal the destiny of this mighty impulse, that now moves the world? Undoubtedly she is to prefigure to herself a result as broad as the benevolence of Christ and the scope of his salvation—even the day, when it shall be published from the heart of China, or sounded from the steppes of Central Asia, that the world is converted to God. This is the true goal of the Christian faith—we can rest in no hope less magnificent.'

This exactly accords with our views—'we can rest in no hope less magnificent.' We believe, too, the heaven is at work diffusing wider and wider, and going deeper and deeper; and will not stop till the whole mass of men has felt its power and turned to God. And, if we now stand in this country upon the eve of a fearful crisis, when the throe is past, the rays of divine light will beam again with brighter radiance, and the true faith, expansive as heaven's benevolence, will be felt and acknowledged; partial systems will fall into ruin, and the broad blaze of truth will illuminate all hearts. This is our view of the influence and result of that glorious system of pure religion established by a world's Redeemer.

But is this the sublime end to be attained, or had in view, by that 'church' to which the writer of this pamphlet alludes? Does he or any of those, to awaken whom he writes, believe the benevolence of Christ and the scope of his salvation is, that the world shall be converted to God? Is it the advancement, or retrogression of this sublime faith, that has brought the affairs of our nation to the present crisis? Is it this which the writer thinks, now is, and should be, exerting its wonderful energies in a desperate and doubtful struggle against error, vice and the powers of darkness? No. The struggle is for the ascendancy of Presbyterianism. It is plain to be seen that, in respect to that religious system, there is indeed a crisis; and without a tremendous effort it must lose a portion of its present glory and authority—it must fall from its lofty eminence. Hence the church is represented as being in a crisis; and the whole denomination urged and intreated, with the eloquence of almost utter despair, 'to undertake a mighty effort in behalf of our land.' 'O that God would stir up the Christians of this land to understand the day they live in, and comprehend the scenes in which they live. No mind can measure the interests that wait upon this hour. We stand upon the pitch of such a crisis as the world never knew!' How awful! How sad!

In order to make a due impression of the subject the writer notices three topics:—'that our nation holds a very peculiar position in the world; that now pre-eminently is its formation age; and that just at this crisis it is beset with peculiar dangers.'

Under the first head, the writer notices the origin and ground work of our liberties, and the political and moral bearing of this country upon the nations of the earth.—He ascribes the spirit of republicanism that so pre-eminently characterizes our country to congregationalism—to the doctrines of John Calvin, in all their chilling cruelty and naked deformity. Who can doubt that this is so? Who can doubt that John Calvin, who lit up the green wood fires of persecution, was a friend to equal rights, the liberty of speech, and liberty of conscience? Who can doubt that his followers are equal friends to liberty, and are willing to allow every one to think and act according to the dictates of his own conscience, provided they will think orthodox? 'O my soul, come thou not into their secret; unto their assembly, mine honor, be thou not united!'

In reference to that apostle of liberty Thos. Jefferson, the writer thus speaks:—

'It may well enough amuse the ears of an idolatrous people, or feed the growth of some new Jacobine sect, to boast the name of Jefferson or any infidel compeer, as father and founder of republicanism. History will not say it—philosophy scorns the presumption.'

This is in perfect character with the bigoted and intoler-

ant spirit of those who claim all the piety and all the religion in the world. Because Jefferson could not come up to their standard of belief, he must be stigmatized as an infidel, and an attempt must be made to blast his fair fame—notwithstanding he believed in the existence of a Supreme Being, in the divine mission of Jesus Christ, and a future life. But 'let the heathen rage; let the people imagine a vain thing.' It can never be denied that Jefferson was an instrument in the hands of God, with others, to lay the foundation of our present republican institutions. And the charge of infidelity, time will roll back to the overwhelming and confusion of those who make it.

After speaking of the formation age of our nation, the writer comes to the dangers that beset us. Among these he notices *slavery, infidelity, and Romanism.*

Here he speaks of a new sect of infidelity, that has arisen up within a few years; of which, he says, 'there is now a considerable number of congregations in the United States. They not only deny the being of God and immortality, but they proclaim a division of property, and the spoils of decency. They name a trinity of evils—Religion, Private property and Marriage; and so they unite irreligion, rapacity, and lust.' And then with all that courtesy, and modesty, and fairness which characterize the sect to which he belongs, he observes:—

'They moreover, have no small sympathy in *Universalism, and other kindred forms of infidelity.*'

How very modest! how very like the spirit of his master—for truly Beelzebub must be his master—to couple Universalism with infidelity, and even speak of it as a 'form of infidelity!' It may, indeed be infidelity to him, since he is so much of a *sceptic* in relation to the true doctrines, and so little acquainted with the true spirit, of Jesus Christ our Redeemer.

Does 'infidelity exist to a gloomy extent in some parts of our country?' What has caused it? Let the author of this crisis of the church go and examine his own congregational Protestantism. He will find there the seeds and hidden springs of that infidelity, he so much deplors. It is the prevalence of the opinions and monstrous notions of Calvin, and Arminius, and other kindred theologians, that has given many people the predisposition to receive that bane of human happiness, infidelity! It is the absurd notions concerning God and a future state, that has led men to doubt the reality of both. If the present is an alarming crisis of the church, it is the absurdity and folly of the complaining church itself, that has surrounded it with dangers from infidelity.

'Romanism,' says our author, 'has set in with a new enterprise upon our liberties.' On this subject we have hitherto said but little; nor do we design now to offer many remarks. Our author notices this as one of the dangers that threaten, not only the church, but the liberties of our country. We are inclined to the belief that there is quite too much truth in the remark. We have seen recently, the bitter and relentless, yet cunning spirit of the Catholics on various occasions. And we have not been unobservant of their rising growth in this country. We are fully convinced there may have been a false cry raised against them by other denominations. But we apprehend the members of our own order have been too much inclined to regard it as an actual false alarm, raised for the mere purpose of turning the current of public opinion, from those who create it, and fix the mind on something else. That this may have been their design, in some instances, is altogether probable; but it is too much to suppose all this cry has been made without any real cause. And while we observe and expose spiritual wickedness among self-styled orthodox—while we reprobate and oppose their attempts to deprive the free born sons of this country of their dear bought privileges and bring them into spiritual bondage, we ought not to overlook the wicked designs of others. At least, it would not be improper to watch narrowly, and be prepared to meet dangers from Catholics if any should arise.

The writer of this tremendous crisis might have noticed dangers from another source that threaten his own denomination. Look for a single moment at the distracted state of the Presbyterian church. Heresies in respect to faith, divisions and dissensions in respect to measures—groaning under the weight, of its own accumulated iniquity and corruption—we imagine the greatest danger is to be apprehended from these things. We are not, however, particularly anxious to point out the dangers that surround them gratuitously. What we have said above, we have said for charity's sake, and expect no thanks.

But now comes the remedy. What shall be done?—Why 'in the first place,' says our author, 'we must drop our contentions.' Very true. But there is too much pride, and ambition, and heresy to do that at present.—The conflicting views and conflicting interests will hardly be reconciled, without, at least, another mighty effort in the shape of the 'crisis of the church!'

'But if we only fall into the right spirit, if we only seek to do justly and love mercy as did the Savior of mankind, God will teach us the way.'

Never was a truer sentiment spoken than this. But so long as they continue, unjustly and wilfully, to misrepresent the views of others—so long as they treat them contumeliously, and slander and anathematize them, as if there was no mercy for them; they cannot expect any thing else than that dangers will beset their church.

'Let this corrupt and boisterous infidelity be truly met; its rage against a God, with the ever happy love of such a being, which is the best of arguments; its impiety with piety; its hatred of distinctions with the most excellent of all distinctions—christian love and condescension.'

Amen! But how very different is the course pursued by Limitarians in regard to real infidels and all those christians whom they, with the most unblushing effrontery, denominate infidels. Instead of the sword of the spirit, and the soft voice of tenderness and love, the damnation of hell is invoked and made use of against infidelity.—And Universalism in their hands shares no better fate.—They cannot expect, under such circumstances, to free the church from danger. Nay, they make ten infidels to where they convert one.

The following extract savors pretty strongly of the desire to marshal Dr. Ely's half a million of pious voters, for the purpose of electing a sound Presbyterian to every office of trust in the country. We do not imagine there is any great danger at present of its being done; but we can still see the outbreaks of that desire which has long been smothered, to obtain from civil government particular privileges for the Presbyterian church.

'That corrupt alliance too, which will naturally subsist between the worst of our politicians and the priests of Romanism; must be checked and counteracted.—To this end the Church, comprising all who love our Lord Jesus Christ of whatever name, ought at once to resolve itself into a great Balancing Power, retiring from every alliance with party, and holding its forces ready to support only the best men. Such candidates must now be offered as will propitiate that tremendous power, which is to come down at the election, and turn the scale which ever way it please.—What right has the follower of Christ to become the follower of a party? And how clearly do we see in this case, what is an universal truth, that the position of duty is that of power! Nor let the Church lose a moment in occupying this ground. Here she may stand for ages, and steady the nation in its worst emergencies and give it a wholesome and salutary government.'

'But last of all and holiest of all our solicitations,' says the author, should be to 'save the pure religion of our Lord and Master'—to preserve Calvinism in its native and unadulterated cruelty—to preserve endless misery and a literal, personal devil free from harm! To preserve in these things the glory of Presbyterianism, should be the last and holiest solicitude of the church. To this end the 'Home missionary enterprise' should receive 'a more efficient support.' Young men should be sent to

Presbyterian Seminaries, ground out, wet up and moulded into clergymen; and these sent into the great valley of the Mississippi. The 'expense will be great,' it is true; but then 'God has given us the ability.' Already have pious beggars of the Presbyterian church prowled about the country, extorting the last mite from the widow and orphan, until they have amassed incalculable hoards of wealth. And this to be expended—for what! To sustain the sinking cause of Partialism!

We have perhaps extended our remarks too far on this subject; but we wished to give the reader an idea of this singular 'crisis of the church.' And now, in conclusion, we may be permitted to observe, that when we see such desperate effort to lift up the dormant energies of a party, or sect, we are persuaded that it is drawing near its end. We have no idea that Presbyterianism will die immediately, but present appearances indicate that the domination is destined ere long to be torn and rent in no small degree by internal convulsions. May the rending of it do good, inspire a better spirit, and more humility.

R. O. W.

MASSACHUSETTS CONVENTION.—The annual meeting of this Convention was held at Framingham, Mass., June 2d 1835. Br. Hosea Ballou was chosen Moderator and Br. John M. Austin Clerk.

A Committee appointed to draft a constitution at the last session, submitted their report, which was adopted.

Br. L. R. Paige was appointed to draft a report of the condition of the cause in the State of Massachusetts, and transmit the same to the General Convention of the United States at its next session.

The following gentlemen were elected delegates to the United States Convention; and empowered to appoint, each a substitute, in case they should be unable to fulfil the duty of representation for which they were chosen.

OF THE CLERGY.

Br. Thomas Jones, of Gloucester,
Br. Hosea Ballou, of Boston,
Br. John Murray Spear, of Barnstable,
Br. Gilman Noyes, of Spencer.

OF THE LAYMEN.

Br. Richard Friend, of Gloucester,
Br. Robert Bacon, of Medford,
Br. George Winslow of Malden,
Br. Elijah Cobb, of Brewster,
Br. Lemuel Smith, of Spencer,
Br. Benjamin A. Bullard, of Springfield.

The following letter from the 'Independent Christian church in Gloucester, Mass.' was presented and read by Br. Thos. Jones, and ordered to be printed with the proceedings of the Convention.

GLOUCESTER, (Cape Ann,) May 31, 1835.

We,—Thomas Jones the Minister, and R. Friend a lay brother of the Society of the 'Ind. Christian Church of Gloucester,' were appointed by the said body, on the above date, to greet the Massachusetts Convention in love and fellowship, and to partake in their Joy. We rejoice with you in the wide spread of truth. The problem seems to be under discussion throughout Christendom. Is God the Saviour of all men? Already, assured Heralds run with the Tidings of Good News to all People.

Our history as a Society is well known, as among the first formed in the State.

By the help of God we continue as a body, nor do we diminish in numbers, though death has thinned our ranks, and many of the aged have made their exit hence.

This Sketch we (the delegates) present the Convention in Framingham, to introduce ourselves as Representatives of the 'Independent Christian Church' of Gloucester, believing in the eternal Salvation of all men by Jesus Christ our Lord.

Br. Thos. Whittemore was appointed to deliver next annual sermon before the Convention.

The Clerk was ordered to prepare the minutes for publication.

Some other business was attended to; and the Convention adjourned to meet in Wrentham Mass. the first Wednesday in June 1836.

The prospects of the cause are very flattering. Massachusetts, especially in the eastern part, heartily rejoice in the promulgation of truth, and advancement of our Redeemer's kingdom. We and, we trust, shall ever pray, for its prosperity.

The following is an extract from the circular of Br. John M. Austin of Danvers, Mass.

The Convention were gratified by cheerful counts of the progress of truth and righteousness. The kingdom of Jesus Christ—the kingdom of peace, love and impartial salvation—is moving forward, in a sure and uninterrupted march, no effort of error, of ignorance or sin, can Brethren, let us thank heaven, and take courage. The God of Love, of Wisdom and Might, God! He is with us. We realize his presence by the wonderful works which he is doing as visibly as did the ancient Israelites who him in a cloud by day, and in a pillar of fire at night. And he will bless every sincere heart which is made in the cause of mental emancipation. With an invocation to Him for wisdom, strength, and a right spirit, let us buckle on heavenly armor and go forth to the holy war against iniquity, bigotry and spiritual delusion. And let us be cautious to remember that we are not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.' Let all who have named the name of Jesus—let all who possess a belief in great salvation—all who are known as Universalists—adorn their profession by 'well ordered lives and a godly conversation,' by eschewing evil, and cleaving unto that only which is good, wholly practicing the divine precepts which have adopted—and the great work in which we are engaged will prosper—victory will prove our standard, and the wings of the gentle Dove of Peace will brood over the earth. Finally, brethren, may 'the God of peace, that brought from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the ever-covenant, make you perfect in every good to do his will, working in you that which pleases in his sight, through Jesus Christ.'

DR. ELY.—As mentioned a week or two since, Dr. Ely has been appointed to a professorship in Union College, Missouri, and accepted the appointment. But how soon he will enter upon the charge of its duties we are not informed. We regret that the Dr. is going so far to the west. There are several circumstances which to us would render it exceedingly desirable that the Dr. should remain where he is at present. First of all, we fear it will be a great loss to the cause of universalism. He is a bold and fearless opponent of Universalism, to be sure, but he is an honorable antagonist with such men the cause of truth is always benefited by a collision. The Dr's opposition has opened a way in which many could be reached with the word of the spirit, who, but for him, would never have read or heard an argument in favor of the *Æ* Universalism. And then the Dr. is so frank, fearless, and so much above the common and slang, that is constantly thrown out against Universalism, that there is much satisfaction in witnessing even his efforts to oppose. We fear we shall never see the like of him again, among the ranks of the contrary part.

ain, we had counted much on the influence ample upon his brethren. There are more one in which they would profit by his ex- Those who affect to despise Universalism it with contempt, might learn from the Dr's to view the matter in a different light, and high pretensions, so as to condescend to low degree. Spiritual pride, and the pharisaic saith, stand by thyself, might find a profit- ke from Dr. Ely.

en those who engage in the war against ism might learn a salutary lesson from his They might learn to exercise a little more and candor, and to contend with less acri- feeling, for verily the Dr. has given them ern. We had hoped that it might do them e have long known that the examples of d of Paul, have been lost upon them, in this ut we trusted that Dr. Ely, being alive and em, might impose a salutary restraint upon eakings of their sectarian gall. But he is d none will more sincerely regret his de- than the Universalist community, to whom is honorable, and with whom his inter- s been that of a high minded and an honest

I. D. W.

ND REIGNETH, LET THE EARTH REJOICE.—That in the vast immensity of his works, and that knows no contrivance, are principles of doctrine ever in his existence, will attempt to deny or at whether to rejoice or mourn on that account and a different consideration. To the believer el of our Lord and Saviour Jesus Christ, the of God is a subject of sweetest meditation, e of perpetual joy. He feels assured that ood, as he is great and glorious, and when he ad upon the world, where all is seeming con- can see the spirit of the Almighty walking ark waters, and ordering all things well. If government were in the hands of any oth- e might indeed fear some bad result; but at they are held by that being who is infinite and power, and goodness, he feels that he is at all the operations of the vast system of tion, are guided by wisdom that cannot err, and cannot injure. With these views he is able d in truth to say as did the Psalmist. The ath, let the earth rejoice, let the multitude of e glad thereof.

ifferent is the condition of the unbeliever, who his parental character and refuses to credit es of his grace. He looks upon God as a ty- than a father, and fears like a slave instead of a child. To him the eternal God appears clad ce and the thought that the government of the e hands of such a being, is an open fountain

r that the government of God will result in the tchedness of a large portion of his creatures, a relief to him could he feel assured, that o God, for the worst of all his troubles arises dection that God will do as he pleases.— ch of these views suppose you, the psalmist when he penned the language of the passage this article?

I. D. W.

AN ASSOCIATION.—This Association held meeting on the 3d and 4th inst at Sutton. E. Palmer was elected Moderator and Fuller Clerk.

Universalist Society in Broome Lower as received into fellowship. Delegates

were appointed to represent the Association in the Vermont State Convention. Societies were recom- mended to organize churches, and observe the ordi- nances; and, when destitute of preaching, to meet on the sabbath for the purpose of moral improvement and religious worship.

The Association adjourned to meet at Montpelier on the 2d Wednesday in June 1836.

LOAVES AND FISHES.—In our Saviors day it was said of some that they followed after him, not because they saw the miracles; but because they did eat of the loaves and the fishes. We have sometimes been half tempted to believe that there were some such people in our day. When we have seen what vast sums of money have been collected by the various societies of this age, and heard the frequently reiterated calls for more, we have felt convinced that the good done was small, and have suspected that the true cause of so much zeal might be found in the loaves and fishes. If we have ever given utterance to such suspicions, it has been sure to bring upon us the charge of lacking charity. This much being pre- mised we have a word to say by way of illustration. The reader is aware that among the 'hundred and one' societies of this our day, there is one cyept. 'the Seamen's Friend Society.' Its object is to furnish the seamen in our ports with the preaching of hell and damnation, so that the poor sailors may loyally serve God because they are afraid of the devil. Well, this same 'American 'Seamen's Friend Society' held its annual meeting in New York a short time since. At that meeting Rev. Dr. Cox of London was present and made a speech, in which he speaketh on this wise.

'The well known and proverbial generosity and even profuseness and extravagance of sailors, in relation to money, though it might be a subject of regret and censure as it at present exhibits itself furnishes a ground of large anticipation, when this disposition shall be consecrated by christian light and directed to the good objects of christian enterprise.'

There, reader, you have it, and for the life of us we cannot explain that passage in any way, which will not mean that these 'Sailors Friends' have an eye on the cash after all. The seamen are generous and profuse. Let us secure their generosity in our favor. But they are extravagant. No matter. We will consecrate that extravagance by 'christian light, & direct it to the good objects of christian enterprize,' and then it will pour treasures at our feet. This trait of their character affords ground of large anticipation. Is this the meaning of the sentence? We wish some one would explain it in a different manner, for we dislike being compelled to draw such conclusions as we must draw from the above language.

I. D. W.

INSTALLATIONS.—On Friday evening, 12th inst. Br. L. C. Marvin was installed Pastor of the Universalist Society in Newark N. J.

The order of service was as follows:—Reading of a select portion of Scripture, Br. M. E. Newell; introductory prayer, Br. Le Fevre; Sermon, text Luke iv, 18, Br. I. D. Williamson: delivery of the Scriptures and Charge, Br. Williamson; Right Hand of Fellowship, Br. Le Fevre; address to the Society, Br. Sawyer.

The services were highly interesting and were listened to with great attention until a late hour, by a very numerous audience. We thought we discovered the tear of joy glistening in many an eye, and we presume the occasion will not soon be forgotten. We cannot but indulge

in some bright and joyous anticipations for Newark, and we pray God that we may not be fated to disappointment.

Public Services were held in the morning and afternoon of Friday; Br. West, of Philadelphia, occupying the desk in the morning, and Br. Whittaker, of Hudson in the afternoon.

Br. Russel Tomlinson was installed Pastor of the Universalist Society in Buffalo, on the 20th ult. Brs. Towns end, Hammond, Smith and Montgomery, took part in the services, which were attended by a numerous congregation. Five Clergymen of other denominations, (one Presbyterian, two Baptists, one Episcopalian, and one Unitarian) were present. This last circumstance is no less gratifying to us, that it is unusual conduct for our opposers. Would that this spirit of condescension might increase till that narrow, exclusive policy so prevalent in the christian world might be entirely done away.

Our cause is represented as highly prosperous in Buffalo. May its course be onward to every desirable success.

Mess. & Uni.

REMOVALS.—Br. C. S. Hussey having removed to Dunstable, Mass. requests all letters, &c. intended for him, to be directed to that place.

Br. Daniel Tenny, late of Plattsburgh, N. Y., having started with his family for Ohio, and proceeded as far as Little Falls, some of his family were taken sick, so that being unable to proceed he has concluded to remain at the Falls for the present season. He desires all letters, papers, &c., designed for him, to be sent to Little Falls, Herkimer county.—(Mag. & Adv.)

Br. L. L. Sadler, wishes all letters, papers, &c., ordered to him; to be directed to Perry, Genesee county, until further notice is given.

ANOTHER LABORER.—Br. Asa S. Kendall, commenced his labors as a preacher of the glorious gospel of the blessed God, last Sabbath. He is a young man of unblemished character, of studious and industrious habits, and will, through the blessing of God, be a successful minister of the New Testament.

M. H. S.

Religious Notices.

Br. J. Shrigley will preach at Poquonick on the 2nd Sunday in July; and at Suffield centre at 5 o'clock same day.

Br. M. H. Smith will preach in Springfield, Mass. the first sabbath in July, on exchange with Br. C. Spear, who will preach in Hartford, on that day.

Br. W. A. Stickney will preach in Cheshire the first Sunday in July,—and at Meriden at half past 5 o'clock same day.

Br. Shrigley will preach at Granby the first Sabbath in July, and at the stone school-house near S. Gates' in East Hartland at 5 o'clock same day.—Subject (by request) from 1st Tim. 2-4.

Br. R. O. Williams will preach at Winsted on the first sabbath in July and at New Hartford at 5 o'clock same day, and at Barkhamstead on the 2d Sunday.

Br. W. A. Stickney will preach at Burlington on the 3d Sunday in July, and at New Hartford centre at 5 o'clock same day.

There will be preaching at Dry Brook on the 3d Sunday in July, and at Broad Brook at 5 o'clock same day.

UNIVERSALIST BOOKS.

STREETERS' Hymns, Paiges' Selections, Life of Murray, Ballous' Lectures, Ballou's Notes, &c. &c. For sale by

BELKNAP & HAMERSLEY,
Exchange Buildings.

B. & H. keep constantly on hand a general assortment of books and stationary, which will be sold on favorable terms.

Hartford, June 24, 1835.

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POETRY.

Comparisons.

Original.

'Like the lilly I droop—like the Chrysalis I change—like
our Savior ascend.'

Like that sweet flower—the lilly fair—
Which sends its fragrance through the air,
Then fades, and dies, and goes away,
The fleeting object of a day;
Thou—child of earth! O! thou art frail;
Now flushed thy cheek—now deadly pale,
Thy form is sinking to the grave—
But there is one whose power can save.

Like that inactive slumbering thing—
The Chrysalis—which soon, with wing
Of fairest, brightest, loveliest hue,
Will sail the air in life anew;
Thou—child of earth! O! thou shalt change,
And through the air at pleasure range;
With seraph-wing shalt take thy flight
To realms of peace, and joy, and light.

Like Jesus who to life hath rose
From death's profound but brief repose,
And, by the mighty power of God,
Beneath his feet, each foe hath trod;
Thou—child of earth! O! thou shalt rise
In glorious triumph to the skies,—
That wondrous grace in heaven adore,
Which blesses all forevermore.

W. A. S.

Berlin.

Rayner's Lectures.

We are glad—truly glad to know that there are some Editors of our secular journals who dare speak what they think in relation to the spasmodic affection of the religious world at the present day. Among these we reckon the eccentric John Neal, one of the editors of the New England Galaxy. He speaks as follows in a recent notice of Br. Rayner's *Lectures on Revivals*.

Star.

'Nineteen persons out of twenty, whether they have or not 'got religion,' as they call it, by the five-and-forty-parson-power lately introduced, are still so connected with, or so dependent upon the priesthood who bear sway, in our country, that they dare not—we mean just what we say—they dare not speak as they feel, nor feel as they ought on the alarming subject of *Revivals*, or any other branch of ecclesiastical tyranny. What! are the world's people to be suffered to call in question the fitness or efficiency of that vast, terrible and most complicated machinery which of late has been heaving at the very foundations of our political strength, under pretence of building up Churches, not so much by the help of, as almost in contradiction to the purposes of Almighty God! Are men of the world—mere worldlings—to be heard upon a subject, of which they are so profoundly, so deplorably ignorant! Of course not. And therefore, when a book appears purporting to reason with the frightful delusions that are abroad, or with the wicked and presumptuous men who are trying to scare people to heaven there would be few to read it, even among the world's people, though it were avowedly written by one of themselves. But if written by a *Universalist*—who would have the courage to open it? No matter though you are assured that what are now called revivals, were regarded but a few years ago; the other day as it were by the people who are now moving heaven and earth and compassing sea and land to get them up, as the invention of the devil. No matter tho' you find on looking

about you, that these revivals are confined to a few of the very few—that neither Episcopalians, nor Quakers—neither Unitarians nor Universalists—neither Swedenborgians nor Moravians—and we might mention forty more sects, are allowed to participate in their advantages—still, if you are informed of this through the instrumentality of a Universalist, of what avail would it be! Would you listen to him—or read his book? No!—It were too much to ask of any priest-ridden population, such as we are beset with from one end of our country to the other; that they should do this thing. Nevertheless, we tell them—and that with all seriousness, that in these lectures, they will find a plenty of sound clear argument, urged in a spirit worthy of all praise, by one of the minority; by a Universalist preacher, against the strong hold of the majority; the *Orthodox*, as they are pleased to style themselves, or in other words, against them that put their faith in clap-traps, tricks and theatrical contrivances, for peopling the solitudes of heaven. Read for yourselves therefore, ye that have courage to believe that your souls are your own whether you say so or not—read and judge for yourselves! No matter for the man's faith.—Right or wrong, that should not affect your judgment of his reasoning.'

Faith.

Faith must be the root of divine life—that which causes the branches to spread and the fruits to appear. When I take my morning walk in my garden, after the morning sacrifice has been paid for the countless mercies I have received, and the refreshing sleep I have enjoyed in the night past; and at that beautiful season of the year, when all is health and gaiety and life, and see the leaves just beginning to expand, the flowers to blossom, and the fruits to open their infant buds on the trees, after the first impulse of my admiration has subsided, my next and most improving meditation is on the source to which their beauty and luxuriance are to be traced—that without their First Cause, none of the beauty we admire, none of the fragrance we breathe, none of the fruits, so pleasant to the sight and so good for the taste, ever could be! And as in nature, so in religion, which go hand in hand together—mutually borrowing from and throwing light and strength upon each other.—But for the tree of faith, the fruits of virtue and holiness would not vegetate upon, and impart beauty and loveliness to the moral world. Let them both then grow together, and live in harmony one with another; God will bless and multiply them on earth, and cause them to be transplanted into the Eden of his Paradise, and flourish in immortal bloom and beauty!—Let it ever be your prayer, 'Lord, I believe, help thou my unbelief!'

Confidence in God.

Christian reader,—did you ever see a little child following his father in the field? Whilst the parent was the chief object of its confidence and love, you would witness its attention arrested by the beauties on its way, and notice it stop here and there to gather the virgin flowers. It looks up, and seeing him at a distance, the little creature runs to him again, for fear it should lose sight of him. So with the real believer in God—one who has a true sense of his filial relation to the Father of his spirit. Passing through the world amidst the thousand desirable objects which arrest his attention, like the child, he stops

to gather happiness from the sources of a good which lie in his way. Still, his heavenly Father is the chief object of his confidence: and least the things of 'time and space' should too fatally engross his care, he looks to God and hastens often to repair to this ultimate source of protection and bliss. Christian believer! never suffer your thoughts, as to leave thyself alone, aware of the error of the Atheist who, no God in all his thoughts, makes himself a wanderer in the world, where are dangers as beauties, and lives on without that confidence in his omnipotent love, which is sary to quicken all the springs of hope, give stability to all the means of happiness. Think often of God—of his constant presence, and his all perfect knowledge of your every thought. 'He that formed the eye, shall he not see that formed the ear, shall he not hear?' repair to him for direction and support, that your journey through life lead to the best and purest sources of joy, and meanwhile afford the greatest abundance of rational delight.

'If there is a point on which women are peculiarly sensitive, it is in their jealousy of the presence of other persons over the mind of the loved one. This jealousy they themselves attribute to wounded affection, while the ill-natured down to the effects of wounded vanity. A thing of both feelings, may perhaps, unduly induce it; but we are loth to search too deeply into causes whose effect are at least doubtful to the sterner sex, though they may not be agreeable. The most painful and humiliating epoch in the life of a woman is, when she discovers that he on whom she has pinned her hopes of happiness is deficient in self, and yet has too much pride or too little wisdom to supply the deficiency of attending to herself. A woman of merely ordinary understanding, actuated by a strong affection, and wisdom by sufferings; and, short sighted might be for herself, becomes prescient for her loved one, and whose self-indulgence ingulphs all her hopes.

Some one—D'Israeli, I think—reminds readers must come prepared for the worst, sit down to peruse, just as men reach for food hungry before they can relish a meal. It is no more than to say that you must have an inclination to read. Hunger simply creates food. Its taste—the result of cultivation, which prompts the desire for choice viands or for select books.

Marriages.

At Southington, on Monday evening 15th inst. Rev. Irenus Atkins, Mr. Edwin Barnes, of Washington, N. C. to Miss Frances Maria of Julius Bristol, Esq. of Southington. At New Britain, Mr. Enos B. Smith, to Anna Andrews.

Deaths.

In this city, on the 14th inst. Mr. Ebenezer Jr. aged 40.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Ruggles in Main St. a few rods south west of House square.